115

Bob Covington

2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

114 used to indicate the voiced spirant in *velar* position (rather than mid-palatal, as
194 recommended). This should cause no confusion for the corresponding mid-palatal sound is absent from the Sanpoil phonetic system.

101 To avoid ambiguity I have not translated a few of the group names where there is no accepted usage. These are: sɪnəɖaie'tkᵘ, the bands on the lower Okanogan river and vicinity, (called Sinkaietk by Walters); sɪnəkȧ'lt, the people on the lower Spokane river (these have been called the Lower Spokane, but they are not affiliated with the true Spokane); and st'ske'tamixᵘ, a Wenatchi group six miles downriver from the present town of Wenatchee.

114 Throughout the first half of the paper the anecdotal material has been set in eight point type; in the second half, in ten point solid type. This change in style was necessitated by printing limitations. The numerous native names in the latter portion, requiring special characters, could be printed only in ten point type.

115 Three informants, John Tom, Bob Covington and William Burke, gave the bulk of the information here presented. John Tom was a shaman, the most prominent man in his profession and the foremost leader among his people in early reservation days. Tom was born about 1840 at Barry, on the Columbia river, as was his mother. His father was born near the present town of Lincoln, also on the Columbia. The old life was little disturbed before Tom reached manhood. He saw his first white man when an adolescent. While John was very young his father died of smallpox, probably the epidemic of 1846. But his mother lived to a very old age. John was the youngest of four boys and two girls, all of whom he outlived. He died on March 1, 1930, aged ninety or more years, the oldest member of his group. He had never learned English. Much further information about John Tom is scattered through the following pages.

Bob Covington was a sober, intelligent half-breed, well respected by his people. For many years he served as Indian policeman and interpreter for his people in dealings with the government. He was a willing worker and exceedingly obliging and hospitable. He interpreted for John Tom, and furnished much information himself. Covington died in July, 1930, at the age of about sixty-five.

William Burke, also a half-breed, was a younger man, perhaps forty-five (in 1930). His mother was still living and from her he got most of his information. He was something of an adventurer, which made much of his information the more valuable. Others who contributed information were: Kate Staples, a half-breed about sixty; Jim James, present chief of the Sanpoil; and Burke's mother.

Seattle, 1932

VERNE F. RAY

9. wał'wałá'skɯn ("solid rocks"), home of the swał'wałá'skɯnx^{w}, situated a half mile up the river from nɯxo'i'tq^{w} (8). This was a winter camp, but was also occupied during the fall fishing season. Salmon were taken by spearing from canoes. At this point the river changes its course and shoal waters are numerous. As a result many exhausted salmon are washed ashore. These were gathered and used by those camping here. Population, 20 to 30 people.[11]

10. t'sakt'si'kɯkɯn ("rough rock"), a winter camp of the snpui·'lux^{w}, located about a half mile below na'a'q^{w} (11). One or two houses, with perhaps 10 to 15 persons, made up this settlement. Stranded salmon were taken here in the fall, as at wał'wałá'skɯn (9).[11]

11. na'a'q^{w} ("across the creek"?), home of the [illegible]a'qau. This place was about a mile below the present town of Plum, but on the opposite (north) side of the river. It was a permanent settlement[12] of four or five houses with a population of 40 or 50. These people had their own fishing grounds near the village.

It was here that Burke was born and spent his youth.

12. ɤɤɤsula'ux^{w} ("level ground"), home of the ɤɤɤsula'uxuwa. This settlement, located near Plum, was occupied in winter only, since there was no suitable site for a salmon spearing station in the vicinity. Three or four families, or about 20 people usually made this their winter home.[11]

13. kałpuspu'stən ("place where rye-grass grows"), home of the kałpuspu'stənax^{w}. This village was located about a mile above Plum, on the opposite side of the river. It occupied a sheltered position near the river and remained comparatively warm throughout the winter. The population consisted of 40 or 50 people, occupying four or five houses. This site was not occupied during the summer; most of those residing here during the winter spent the summer at npui·'lux^{w} (15).

14. sa'a·'mik^{w} (from the "roar of the wind hitting the cliff"), home of the sa'a·'mik^{w}. This was a year-round settlement on the opposite side of the river from kałpuspu'stən (13). It consisted of 15 or 20 houses with a population of approximately 100 people. The winter population was often augmented by families from npui·'lux^{w} (15), attracted by the more moderate weather enjoyed at this site.

15. npui·'lux^{w} ("gray as far as one can see," referring to the hazy appearance of the prairie and hills), home of the snpui·'lux^{w}. It is a corruption of the group name of the people of this village that has since been applied by the whites to all the peoples of the area, that is, the Sanpoil. Their village was located at the mouth of the Sanpoil river. This site was one of the most desirable in the whole territory for salmon fishing and each year a huge trap was built across the Sanpoil river. This resulted in the congregation of many people during the summer, coming from all parts

[11] Information and estimates furnished by William Burke.

[12] That is, the site was occupied during both summer and winter. Actual house residence was never permanent. The dwellings used in summer and winter were always distinct. See page 31.

114 inize the full set of notes to see that nothing was missed. The whole procedure was awkward, and without doubt valuable details and interrelations of phases of culture have been lost in the process.

It must be distinctly understood that each author is responsible only for the presentation of his topic, not for the content with all its inconsistencies and gaps. I, too, must share this responsibility: I have added, deleted, and otherwise changed these manuscripts to a considerable extent, for the most part without consulting the authors or initialling my contributions. This is especially true of the sections Material Culture and the Individual Life Cycle.

It is unanimously our feeling that this ethnographic account is incomplete and inaccurate. Local differences in culture seem to have been marked: informants had quite diverse backgrounds. These, plus the inevitable contradictions of informants, caused confusions which were never resolved. It is our feeling that the culture of the Sinkaietk should be restudied by one who will use these data as merely provisional.

101 The Southern Okanagon now live on and
162 about the western part of the Colville In-
361 dian Reservation. They now number about 250-300. The group is much mixed, both by intermarriage with other peoples for generations and by the inclusion of many individuals of neighboring tribes. Add to this a high mobility, such that most or all of our informants had resided at one time or another with other peoples. Mixture and intergradation of bands and tribes in this area is clearly ancient and only accelerated by the concentration of interior Washington tribes on the Colville Reservation in the middle of the last century. The upshot is that the ascription of various items of culture to particular bands and tribes is exceptionally difficult.

105 The aboriginal culture is now largely a
197 thing of the past. Older people maintain some aspects of their former economic life and material culture. There is some fishing at weirs; some gathering of berries and roots; some casual hunting. A few tipis and sweat lodges are in use; baskets and bark buckets are still made; occasionally a cradle board prepared and hides tanned in the old manner. The simple social structure has been adapted to reservation purposes, but is now nearly functionless. Shamanistic procedures, the winter dance, the Dream cult, and other organized religious activities of the ancient type are gone. Yet, while many are at least nominal Catholics, the old religious outlook, with its emphasis on guardian spirits, prevails to a surprising degree. The language is still functioning. On the whole, they are about as much deculturated as the Klamath or Walapai.

115 The following notes on some of the informants and interpreters were prepared by the members of the party.

115

Michel Brooks, Southern Okanagon, aged 55, was born of a Canadian mother (Northern Okanagon ?). He remembers the old life as a little boy. His father and grandfather told him much of the old ways.

Cecile Brooks, about 58 years old, was born at the time of the great earthquake (1872 ?). Wife of Michel Brooks by the levirate. (Her first husband had been a cousin of Michel's and a son of Lucy Joe's.) Kalispel by birth, but married into the Kartar branch of the Okanagon at a rather early age (about fourteen). There got rather full technological training as well as some insight into the functioning of the social and religious order, and traditions about the tabus of menstruation and so forth, which were for the most part no longer practised. Very able and intelligent. Distinguished very carefully between customs of the Okanagon and those she knew of the Kalispel.

Lucy Joe, Kartar, aunt of Michel, was more than 70 years old. She first married at the time of the earthquake, or somewhat before: her oldest child died at the time of the Nez Percé war (1877). Remembered days before the establishment of the mission. Herself able and intelligent, she was respected and somewhat feared by the others, particularly as she had a reputation as an important shaman. She did not admit this power openly during the five days we [M.M. and R.S.C.] talked with her, but hinted at it. This may have colored her material on religion somewhat, but her disavowal of Catholicism was frank and clear enough. Had been strongly influenced by the Indian preachings of the local advocate of the Dream dance. Had travelled, particularly to the Thompson country. Intelligent and well-informed on economics and theoretical social arrangements, ceremonies, and so forth.

Julie Josephine, also Kartar, probably about 80, but only a little older than Lucy Joe. These two are cousins: Lucy Joe calls Julie Josephine "older sister," since the father of the former was first cousin of Julie Josephine's mother (or more distantly related ?). This informant was good at specific details, such as relationships between actual individuals in a particular village. Time too short to get very much information.

Suszen Timentwa, 48 years old, present chief of the Kartar band, was born at Okanogan town. Ancestry is a mixture of Moses-Columbia and Kartar on his mother's side for several generations: father was Chelan. Intelligent person with mystical tendencies; prone to formalize everything into a cosmic scheme centering around his religious ideas.

Mary Carden, about 78 years old, member of the Tukoratum band. Her ancestry is Tukoratum and Chelan. Very shrewd, excellent memory, no scruples about divulging the past, and no pet philosophy to uphold.

Josephine Marchand, 38 years old, Mary's daughter. Her father was white. Considers

herself a Tukofatum. Excellent interpreter; interest was not in the past but in financial returns. Annie Marchand, aged 16, her daughter, furnished a tale.

Chilowhist Jim was born at Entiat about sixty-five years ago. He came to Malott as a boy of eight or younger. His mother lived at Malott, his father at Entiat. He has been on the Methow River a great deal and still goes there often.

Old Harry is also from the southern end of the Okanogan River. He married at twenty-six; had twelve children by two successive wives; his youngest son is now forty; hence Old Harry must be about ninety.

Billie Joe was an unsatisfactory informant whose views were undoubtedly colored by his wide contacts with other tribes. His father was Wenatchi; his mother a Northern Okanagon from Penticton; his stepmother Wenatchi; and his wife a Wenatchi shaman.

Johnnie Louie, aged 49, served both as interpreter and informant. His affiliations seem to be mostly among the central and northern bands, but one or more of his grandparents were Colville, and there is a question how far he identified himself with the Colville. Much of our Colville information was supplied by him. He is shrewd, intelligent, well-informed, and was active in furthering our enterprise.

Emma Louie, his wife, aged about 25, was also interpreter. She is Colville by birth, marriage, and normal residence. Nine years of mission school education. Adequate knowledge of languages; fairly intelligent, completely naive. Translations fairly accurate, as far as could be judged, and unbiased, but not always full enough.

Andrew Tillson, aged 78, affiliated with the northern bands and with the Northern Okanagon. Difficult to work with because of Johnnie's resentment of his deafness, and his character. Material seems to have been trustworthy whenever certainly checked as his own.

Tom Martin, about 60 years old, member of the Inkamip band, Northern Okanagon. He gave reliable information, but there were many things about the past that he did not

Yale University
September, 1933

p. 5 (A)

know, or had forgotten.

115.

Maggie Felix, 24 years old, born at Nkamapeleks [Douglas Lake band of Northern Okanagon ?] and married to an Inkamip man, was all right as an interpreter. I [L.V.W.] did not work with her long enough to train her. She was completely naive, friendly, and intelligent.

David Isaac, aged about 75, was born and grew up just north of Oroville. His mother's mother was of the Penticton band of Northern Okanagon; his father was Inkamip. His father's mother was Northern Okanagon of Oroville; his father's father was Inkamip; his mother's parents were both Penticton.

Margaret Sersepkin is now about 92. She was seventeen or eighteen when she went to the Plains (i.e., about 1855-56), which was six years after a severe earthquake.

We are indebted to Mrs. Martha Flahaut (Washington State Museum) for the identification of plants, and to Mrs. Richard H. Post, A. H. Gayton, and Verne Ray for line drawings. Mr. Ray also prepared the map of tribal distribution.

114

194

The rendering of native words leaves much to be desired. None of the students had received adequate training in transcription, and Interior Salish is phonetically difficult. Each one followed his own scheme of transcription. I have reduced these, somewhat ruthlessly, to a single notation. The phonetic system printed here follows the simpler system suggested in "Phonetic Transcription of Indian Languages" (Smithsonian Miscellaneous Collections, 66, 1916, No. 6). The vowel series is as follows:

a	as in	father	á	as in	but
ä	"	hat	e	"	met
ē	"	fate	i	"	pin
I	"	pique	o	"	not
ō	"	note	u	"	put
ū	"	rule	E, the indefinite vowel		

Glottalized consonants with fortis effect are indicated in the usual way by an exclamation mark after the consonant. Whispered sounds are raised above the line. It is doubtful that the native forms given in this paper are any more than mere approximations.

Leslie Spier

P.5(B)

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

THE MIDDLE COLUMBIA SALISH

HISTORICAL AND GEOGRAPHICAL

I spent only a few days among these people in 1908, and did not revisit them. My time was taken up collecting a vocabulary of their language, and information regarding their former tribal territory. This information seemed to be specially important, owing to contact with Shahaptian tribes and rumored shifting of boundaries. I therefore made as full inquiry as possible on this subject among them and all their neighbors, both Salish and Shahaptian. I obtained, besides, a little information regarding movements of tribes from Wasco, some from Peter Kalama, a Nisqualli who lived for many years on the Warm Springs Reservation, and some from Michel Revais. I did not visit the Wenatchi and northwestern bands at this time, as I expected to make a special trip among them later to investigate their basketry, and the like. Incidentally I happened to meet a man of the Wenatchi, and gathered a little information from him; but the bulk of my information was obtained from Moses-Columbia on the Colville Reservation.

TRIBES OF THE GROUP

The Middle Columbia Salish group consists of two tribes: viz., (1) Columbia, (2) Wenatchi. Possibly at one time there may have been a third tribe, the .nkutEme'x[a] or NekEtEmē'ux of The Dalles country. However, the affiliations of this tribe (now probably extinct) are uncertain.[1]

ORIGIN OF TRIBAL NAMES

The name Columbia originated because of the former association of the tribe with Columbia River, where some of the most important bands had their homes. The common name for the Columbia in the early middle of last century was Rapide du Prêtre, or Priest's Rapids People, and Rapid People, names originally applied to the people of Priest's Rapids, who were considered the principal band of the tribe at that time. According to Michel Revais, Priest's Rapids was named by the fur-traders from an incident which occurred there. One of the first parties of fur-traders to pass the river at this point was surrounded by a large number of Indians, one of whom (probably a shaman) "made medicine," or went through a religious ceremony on the hillside, attracting the attention of the travellers by his fantastic dress and wild gesticulations. They called him a priest, and the rapids at this place became known as Priest's Rapids. The tribe was also called Isle de Pierre, or Rock Island People, by some traders, probably also from the name of a place in their country.[2] Other names for the Columbia used by the traders and whites were Sinkiuse or Sincayuse, derived from their own name; and Columbia Cayuse, in distinction from the Cayuse tribe (Waiilatpuan?), who were sometimes called Nez Percé Cayuse. The two tribes called Cayuse require to be

[1] See p. 96.

[2] This may also have been derived from the name of an important band. Rock Island is on the Columbia a little above Cabinet Rapids, below the mouth of the Wenatchee. A large band of Indians is said to have lived around here.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

parties of Columbia came close to their borders on the southwest, and occasionally parties of the two tribes met; that at this time parties of Spokane seldom came south of Cheney or Sprague, but in later days, perhaps after the advent of the horse, they went as far as Ritzville, and sometimes Colfax. Spokane are also said to have camped on Cow Creek, and their parties often went right to the mouth. Colfax was considered to be in Palous country, at least, in later days, but was to some extent within both Coeur d'Alêne and Nez Percé spheres of influence. It seems not improbable that at one time the narrow strip of Palous country above the mouth of the Palouse was neutral ground, the contiguous tribes of Columbia, Spokane, Cœur d'Alêne, and Nez Percé each making use to some extent of the part lying nearest to them. This neutral strip, and previous decimation of the Columbia population by disease, would make the expansion of the Yakima or Palous in this direction very easy.

I collected the following information regarding the former territory of the Columbia Salish from the late Mr. Thomas McCrossan.[88] During my conversations with him on the Indians, he told me he had resided nine years at Nespilem. During that time he had been in intimate association with the Moses-Columbia, and was particularly well acquainted with their chief, Moses, his brother Kwee'tca, or Kwoiē'tsa (Blue-Robe), and other old men of the tribe. He said that some of the old men had often related to him a great deal concerning the early history of their tribe, which included a statement that their tribe at one time occupied all the Columbia River down to The Dalles. He had become interested in their statements, and had made inquiry from time to time among them regarding their claims. He said they all agreed, and reiterated very emphatically, that they formerly had possession of the country to and beyond The Dalles. He had not tried to get any approximate date for this occupation (if any had been mentioned, he had forgotten it), but he had received the impression that the occupation spoken of was not very long ago. The sum of the information he obtained was as follows. At one time the Columbia tribe occupied all of the Columbia River valley south of their recent boundaries to the upper or eastern borders of the tribes at The Dalles. Their boundary there was very near The Dalles; and the lowest band of Columbia Salish lived not very far east of this point, probably only a few miles up the river. The Indian name of the place was given, but was not remembered by Mr. McCrossan. Large numbers of Columbia from farther up came annually at a certain season to trade at The Dalles with the tribes there, and some of them appear to have come in canoes. Columbia territory extended west, close at the back of The Dalles tribes, on the north or right bank of the river, to some mountains and rivers, probably Klickitat and White Salmon Rivers.

[88] I met the late Mr. McCrossan first on the Colville Reservation in 1908, when he was farmer or sub-agent at Nespilem under Capt. Webster. I am obliged to him for helping me locate the best Indian informants among the Sanpoil and Columbia and for other courtesies. The last time I met him was in 1910, when he was in charge of the Quinault Indians in western Washington. During my stay on the reserve, I lived with him, and was again indebted to him and Mrs. McCrossan for many kindnesses.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

The Indian names were given for the places or rivers. This old territory of the Columbia,[37] he said, embraced all the country east of the Cascades occupied by Klickitat, Yakima, and Palous. He understood that this included all the Yakima River country, the Palouse River, and the Snake below the Palouse. All the Umatilla country was also claimed by the Columbia, some of whom considered it their oldest headquarters. He did not remember that they said anything of the Wallawalla, but inferred that that region was held by them also.[38] They claimed the Klickitat, Yakima, and Palous were intruders, who had pushed them out or taken possession of their country, and settled down in it. Probably the Wallawalla and Cayuse should be included in the same category, but he did not remember their speaking specially of them. It seems that this invasion took place without any great or prolonged war. Some of the Columbia occasionally fought with the intruders, but others were friendly, and intermarried with them. The Columbia Salish are vague, or do not remember much regarding how the invasion took place, but evidently remember best the fact that certain territory once belonging to them is now occupied by others.

The original home of the Klickitat and Yakima, he learned, was south of the Columbia River, a considerable distance back. Not many years after the arrival of these people among the Columbia Salish, some kind of a plague spread up Columbia River, killing off many of the tribe living between The Dalles and Priest's Rapids. The strangers, most of whom, it seems, lived chiefly in the mountains, or at least a little back from the main river, were not decimated by it. Some remnants of the Columbia moved farther north, among other bands of the tribe; while others who remained became lost or absorbed by the intruding tribes. After this the Columbia valley from The Dalles east was inhabited by people speaking the Yakima language.

So much from McCrossan.

I obtained the following information from Michel Revais[39] regarding

[37] Probably includes Wenatchi.

[38] Revais had an impression that the early inhabitants of the Wallawalla region were Cayuse, who also lived on the Tucannon and Umatilla.

[39] Michel Revais was official interpreter at Jocko when I was there in 1909. He had then been in the position thirty-five years. His grandfather was François Revais, a French Canadian, who left home when twelve years of age, and settled in St. Louis. When twenty-five years old, he came north, and later entered the employment of the Hudson Bay Company as a clerk. He married a woman half Pend d'Oreille and half Flathead (of part Tunâ'xe descent, belonging to the family of the head chief of the Pend d'Oreilles). His son was Antoine Revais (Michel's father), who married a Kalispel. Michel was thus half Kalispel, one-quarter French, one-eighth Pend d'Oreille (with a dash of Tunâ'xe), and one-eighth Flathead. His father was an employee of the Company most of his life, and was attached for a time to Fort Colville. He moved to Oregon in 1833. Michel, if I remember aright, was born about 1829 or 1830, or at least before his father moved there, and was raised among the employees of the Company near or at Fort Vancouver, and had some schooling there. When very young, he began to work for the Company, and continued to do so, for the most part, until he settled on the reservation at Jocko. For many years he worked with the Colville Brigade, also made a number of trips with the California Brigade, and I think once with the Shoshoni Brigade. Before going to Jocko, he had made his headquarters chiefly at Colville. In 1857, possibly 1856, he made a trip to Thompson River with some former employees of the Company in search of gold. In 1862 (?) he again went north to the Thompson and Shuswap, going as far as La Fontaine, and returning by way of Kamloops and Okanagon. I found Revais well

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

Columbia Salish territory and movements of tribes. It was generally understood or believed, by the early traders and people of the Hudson Bay Company, that Moses' people (the Columbia) had occupied most of the Columbia valley above The Dalles in early times, before the first whites came; and Moses' people themselves asserted this. It was also believed that the Yakima country, or the greater part of it, had been in possession of the same people. Either Moses' people, or the Wenatchi, it is said, were still living in the western part of the Yakima country, near the mountains west of the Yakima, and about the head of Klickitat River, as late perhaps as 1830. Other smaller isolated bands of th se people were reported to be living in other parts of the Yakima country, among or near the Yakima, at a much later date.

The Yakima-speaking people were considered to be intruders from south of the Columbia, probably driven north by the Snake. Some of them, such as the Yakima, had obtained a settled home; while others, such as the Klickitat, had no proper home. They had really no country of their own, and travelled to and fro on the north side of the Columbia in the countries of the Tenino, Wishram, Yakima and Cowlitz. They were said to have come from the Tenino or Tyighpam country originally. The Tenino of Columbia River were Tyighpam who had settled there, and they were called Tyighpam, and sometimes Klickitat. The name Tenino was not used long ago; at least, not as a tribal name. Tyighpam also lived in the country south, about two days' journey of a pack-train, back of the Wasco or Upper Chinook, from east of The Dalles to a considerable distance west of Hood River and the Cascades. Some of them were also on the Deschutes, White, and Tygh Rivers; but much of this country belonged to Molala long ago.

It was said that the latter once occupied all the Warm Springs and Deschutes country where the Tyighpam now live, but that they were driven out of there probably by Snake. Their country seems to have been on both sides of the mountains, for a number of them lived in the country east of the Willamette, south of French Prairie, and east and south of Oregon City. The boundary between them and the Kalapuya was considered to be on a line almost due south (perhaps a little east of south) of Oregon City. It was claimed that they extended along the mountains at one time, south to the Klamath. The Kalapuya and Yā'mhĭl occupied the country west of the Molala, from Willamette Falls south, including the Yamhill River, and practically all the upper Willamette to beyond the Kalapuya Mountains on the

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informed on most matters concerning the various interior Salish tribes and their neighbors. He had been in the country of almost every tribe in the region between the Cascades and Rockies, from British Columbia down into California, and in some places west and east of these ranges. He spoke French, English, Chinook jargon, sign language, Flathead, Okanagon, and Columbia, and could talk and understand a little of the Thompson, Shuswap, some of the Shahaptian dialects, and others. He had a very retentive memory concerning almost all he had seen and heard, names of persons, places, and dates. He was a veritable storehouse of knowledge concerning persons, and incidents in the lives of fur-traders, and could name and describe all the officers and employees of the Company at and near Fort Vancouver when he was a boy, tell whom they married and all about their children. He would have been a valuable aid to any one writing a history of the old fur-trading days. He was totally blind in 1909, and had been for a number of years.

4: Teit E-3 (1900-19)d 1928 Southeast Salish
Columbia
Wenatchi

Umpqua. Immediately south of them were the 'A'mpɛkwa, on the southern parts of the upper Umpqua River.

The Cayuse were said to have come from the upper Grande Ronde originally, or at least they had their headquarters there. About 1850 their headquarters were at Pa'sxa, on a creek at the foot of the mountains south of Wallawalla. At this time they had much intermarried with Wallawalla and Umatilla, and, although much reduced in numbers, were very rich in horses. Some Cayuse-speaking people once lived on the Umatilla and also on the Tucannon. Revais had heard that another kind of people (he thought probably the same as or related to Moses' people) lived somewhere near the mouth of the Palouse; but he had not recollection of having heard Moses' people claim the Umatilla or the Wallawalla valleys. Neither did he know of any Salish tribe called Nekɛtemē'ux having once been in The Dalles region, unless they were part of the Moses' people, who, as already stated, claimed to have extended a long way down the Columbia. The Wasco sometimes laid claim to the country as far east as John Day River, but they never occupied it. The islands in Columbia River between John Day River and the Wallawalla were much used by Wallawalla and Umatilla as fishing-places and for drying salmon about 1849. The traders considered the Wishram and Wasco and all the Upper Chinook to have come originally from the lower river or the coast, as their language was similar to that of the Indians below, and also their dress, manners, and style of living, were similar.

On the same subject I obtained the following from Peter Kalama.[49] According to tradition current on the Warm Springs Reservation, the Molala formerly occupied all the country where the Warm Springs Reserve is now, and the remains of many of their old lodge-sites may still be seen on the western half of the reserve. These people were driven out of that country by the Snake, who drove them right into the mountains, and later drove them over to the other side, until finally they took refuge on the head of the Siletz River. Molala are said to have been on the upper Hood River also at one time. The Snake also attacked and drove out part of the Kalapuya from the [72] upper Willamette. In early times they also had wars with the Klamath, Modoc, Nez Percé, probably the Wallawalla, and the Wasco and Tyighpam.

The last-named, who appear to have lived at one time somewhere east or southeast of the Molala, were driven north to and within the confines of the Wasco. Some of them settled right among the Wasco, on and near Columbia River, while others spread westerly back of the Upper Chinook as far as Oregon City. The Tyighpam, or Tai'xpam, are the Indians generally called Warm Springs or Simnasho at the present day. The latter name is that of a

[49] Peter Kalama was my interpreter among some of the Coast Salish tribes in 1910. He was then living on the Nisqually reservation. His father was a Kanaka, and his mother Nisqually. He was partly raised and educated at the Government Indian schools in Oregon, and for several years was in the Government service on the Warm Springs Reservation. I found him very intelligent, and generally well informed concerning the Coast Salish of Washington, the tribes of the lower Columbia, and the neighboring tribes of Oregon. He had travelled considerably among various tribes, being a leading man in the Shaker movement.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

kill the little boys, but gave them each a piece of buffalo gut, and told them to go home. This happened on the trail, a few miles to the east of De Smet. Later some Coeur d'Alêne men happened to come along, and, finding the woman still alive, bandaged her wound. She asked to be taken to the little spring near De Smet. They carried her there and left her. She got well. This woman was the great-grandmother of the narrator of this story, Nicodemus *Qwaro'tus*, my chief informant among the Coeur d'Alêne. One man escaped unhurt from the Coeur d'Alêne camp. He crossed the hills by a short route to St. Marys River and informed the people he met of what had happened. At once six or seven men started back with him to alarm other camps, and to try to intercept the invaders. Meanwhile the Pend d'Oreilles attacked a camp about 7 miles from De Smet, near the present Government sawmill. The people there were also digging camas. During the previous night a man in this camp dreamed that the camp would be attacked by Flathead, and accordingly had left. When he heard the shots he ran away as fast as possible. During the attack one man escaped from the camp with his two sons and one daughter. He carried the children under his arms. They ran along a creek unobserved, but later, on crossing a piece of flat, open ground, were seen and attacked. The little girl was shot with an arrow, and he himself was badly wounded.[218] The man told the lad, "I am badly wounded; save yourself." He ran away some distance and then returned, as he did not want to leave his father. Again his father entreated him to run, and he ran off and hid in some bushes. The enemy dispatched the man and pursued the lad. As the bushes were thick, the enemy dismounted and left their horses loose in the open. The chief called out to the lad that if he lay still, they would not kill him; but his guardian, the Coyote, told him, "Do not fear, they can not kill you. Run, and you will be safe." He ran out of the bushes to where the horses were, took one by the rope and tried to mount it. He failed because the rod armor he wore had slipped down too low on his hips. He jerked it up with his teeth and managed to mount. The warriors ran out of the bushes and shot arrows at him, one of them striking his backside. Then they pursued him; but he whipped up his horse and escaped. Afterwards the Coeur d'Alêne marked the bark of a tree at this place to commemorate the exploit. All the people in the sawmill camp were killed except this lad and the man who had the dream.

The following year a small party of Pend d'Oreilles and Flathead returned to the Coeur d'Alêne country. Among them was *Qutɛna'lqᵉ*, who had been chief of the war party that slaughtered the Coeur d'Alêne the previous year, and two other chiefs called *P'oqp'oqcine'na*

[218] Another version has it that the man carried one child under his arm and the lad carried the other. Both children were shot with arrows and killed as they were being carried.

[219] A Coeur d'Alêne, but not a chief.—G. Reichard.